

Ministry to 300,000

"Never run out of great visions"

By Marty Croll

MANILA, Philippines (BP)—At University Baptist Church, pastor Henry Cabalang sees to it his members are dreamers.

"We give them more challenges almost every day," Cabalang said. His congregation, mostly students and young professionals who joined as students, "never run out of great visions."

Cabalang spoke on student ministry at the World Baptist Congress on Urban Evangelism in Rio de Janeiro in late June. His insight, and that of other speakers, will be used to put together teaching packages around which Baptists worldwide can develop ministries.

Cabalang and his wife, Imelda, direct a ministry strategically situated in the midst of 300,000 college students in Manila. Dubbed the "University Belt," the area represents a huge pool of student power, which University church harvests through its Baptist Student Union.

Students are won to Christ through the student center and trained to participate in the growing ministry. Fifteen years ago, University church was just a handful of

students. Four years ago, it took three full-time staff members to direct the ministry, which also included eight mission points scattered throughout the city.

Now Cabalang uses 15 seminary-trained leaders. About 2,500 church members met at 20 mission points and in the main three-story building which doubles as both student center and church. About 200 students are trained to witness and counsel at the student center.

But to Cabalang, this is just the beginning. "We have big plans. We have no more space to put our people, so our plan is to expand going up"—in the form of a 1,000-seat auditorium on what is now the roof of the church building.

"And the goal is to expand our staff members to include 10 more because of the growing of the work. I told them," he says with a wide grin, "I would resign as pastor and BSU director when they have 100 staff members. Then they don't need me, you see." The church also plans to double its number of mission points to 40 during the next several years.

"It is because of bold praying and bold

faith we are able to do this—because of God's unlimited supply and resources," Cabalang explained. "People have asked me, 'How can you manage with such a big staff?' I don't know. Many times Imelda and I will cry and kneel and say, 'God, I don't know what to do.' It is amazing how God comes to you when you say, 'I don't know.' That is him teaching us."

Cabalang grew up in the lush Cagayan Valley on the Philippine island of Luzon. He was studying law at Manuel L. Quezon University in Manila when he began attending the student center. There he built a friendship with Bill Wakefield, area director for the Foreign Mission Board who as a missionary pioneered student work in the Philippines.

He also met Imelda at the center. After becoming one of the center's active student leaders, he joined the staff after graduation. Later he left to attend seminary. In 1977, the mission that had begun in the center to minister to students had become fully organized and he was called as pastor of University Baptist Church.

The church's success stems from setting

Christ up as the authority, Cabalang believes. "At the start of the process of witnessing and follow-up," he said, "we are already building into their minds the importance of what it means to become a Christian. On top of everything they do, they know that more important is the work of God."

"We have medical students who are studying to be nurses and doctors," Cabalang says. "And if you look at them, they really don't have time. But they find out, when they give time for God, he honors their time. It is amazing how students testify that if they put God first then God is going to help them in many areas of their life."

Most students understand commitment. Many once belonged to school organizations that often served as fronts for the Communist Party. Life in the party is quite demanding and structured.

"I say if communism demands more, why can't we ask our believers to sacrifice? After all, we have the greatest cause on the face of the earth."

(Marty Croll is a staff writer with the Foreign Mission Board.)



Henry and Imelda Cabalang direct a ministry strategically located in the midst of 300,000 college students in Manila. As pastor of University Baptist Church, Cabalang oversees work at the main student center and church plus 20 mission points. Cabalang first came in contact with University church as a student, and he met his wife through the student center. (BP) PHOTO by Warren Johnson.

Hunger relief funds demand outstrips Baptist giving

RICHMOND, Va. (BP)—Southern Baptist relief planners are applying brakes to spending as demand for hunger and relief ministries overseas outstrips SBC giving to those causes.

Showered by a sudden outpouring of Southern Baptist hunger and relief gifts in the late 1970's, the Southern Baptist Foreign Mission Board expanded its relief work rapidly, but by midsummer 1981 still had accumulated \$4.5 million in unallocated funds. However, by late July this year, the balance had dropped to \$693,755.

The board's human needs consultants feel requests should be weighed very carefully when the balance drops below \$1 million in hunger relief and \$100,000 in general relief.

A single life-threatening crisis may call for immediate release of large sums of money, said Timothy Brendle, community development consultant. When Nigeria expelled two million aliens earlier this year, the board responded immediately with \$327,000 for bread, water, and medicine for the refugees.

The low balance is forcing the board to draw up a priority system to deal with requests and is also forcing a temporary shift from development ministries.

"For the past two years, we've been training missionaries to use relief gifts effectively and with integrity and it has greatly increased the demand for relief funds," Brendle said. "Before, Southern Baptists began giving money with no plan for its use. Now we have a plan which has increased the demand faster than Southern Baptists have increased their giving."

Southern Baptists have increased

their giving, he pointed out, but not as fast as when an interest in world hunger first swept the convention. Giving so far in 1983 is more than \$2 million, one tenth of one percent ahead of the same period in 1982. But releases are 43.4 percent ahead of last year's record pace.

Top priority will be given to life-threatening crises such as those pending because of flooding in South America and drought in eastern and southern Africa. But Brendle said the board will also try to preserve spending for long-term projects already committed, such as a development project just begun by Louisiana Baptists in the Gokwe region of Zimbabwe.

Zimbabwe is in the heart of the African drought, and the project has literally kept people alive with feeding programs, he said. But it also offers

long-term solutions to the area's hunger problems. Well-drilling, for instance, has already begun.

To avoid a complete shift from ministries which deal with the causes of hunger, the Foreign Mission Board will emphasize low-cost developmental approaches which affect community nutrition and health, said Brendle. Such programs include child growth monitoring to detect malnutrition, oral treatment for dehydration from diarrhea (the top killer of children under six), encouraging breast feeding, and child immunization.

The Foreign Mission Board will continue to respond to emergencies as they arise, said Brendle, but missionaries will be asked to submit requests for long-term projects once a year so they can be weighed against available funds.

Relief shortage prevents helping in Ghana famine

By Mary Jane Welch

RICHMOND, Va. (BP)—For the first time in a decade, the Southern Baptist Foreign Mission Board is unable to respond fully to an emergency hunger relief request because of a shortage of funds.

Ghana faces what may be the worst famine in its history, and missionaries there have requested \$574,000 for food and fertilizer, says John Mills, the board's director for West Africa. But the board's balance of \$580,197.62 in

hunger relief funds prohibits it from responding fully to the missionaries request without jeopardizing its ability to respond to other crises, according to Tim Brendle, the board's community development consultant.

The board also has in hand requests for another \$3 million for hunger relief, mostly for development projects, to which it has not responded, Brendle added.

The Foreign Mission Board expects to provide rice and a volunteer, L. W. Jenkins of Greenville, Texas, who will drive a truck provided earlier by hunger and relief funds to deliver it and food sent by other countries.

The missionaries requested more than 400 tons of rice and more than 600 tons of fertilizer. The board provided 400 tons of fertilizer plus cutlasses and hoes earlier this year when a million refugees returned to Ghana after being expelled from Nigeria.

Many goods are unavailable on the open market, he adds. In the last year missionaries have been able to buy bread, previously a staple in Ghana, only once. The currency adjustment has made some items available again, but at very high prices.

Missionaries Gerald and Mary Mounce of Texas, report that some prices went up 800 percent after the adjustment, bringing the price of gas to \$7 a gallon, an egg to \$4, and 100-lb. bag of cornmeal to \$2,000.

(Mrs. Welch writes for the Foreign Mission Board.)

Shiloh Community

Never been a church here, but there's going to be

By Tim Nicholas

The last Sunday in July, seven adults and five children sat in a tiny room in a tiny trailer in Itawamba County building a church. Maybe it didn't look much like a church, but it's happening.

The group was having Sunday School on property purchased by the Mississippi Baptist Convention Board as a site for a new church. The trailer was paid for by the Home Mission Board and the Itawamba County Association.

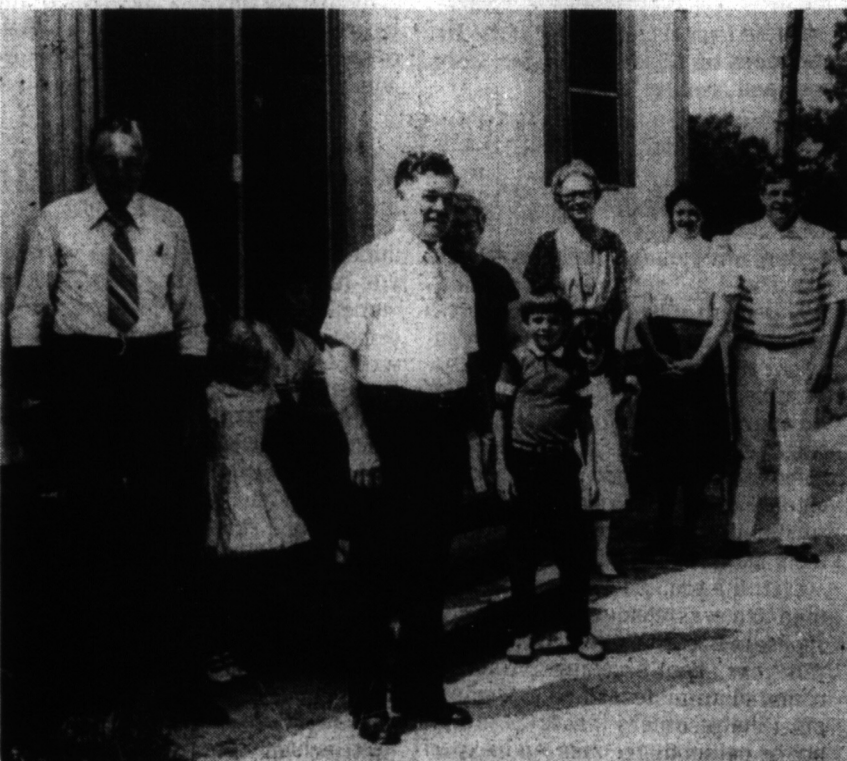
Though they won't be having even preaching services until next week, the group is already calling it the Shiloh Southern Baptist Church. In the Shiloh community in Northwest Itawamba County, local leaders "don't want to fool around about it—they want people to know what it is," says Director of Missions Lester Janes, who retires this month.

Janes had asked the pastor of Lakeland Baptist Church if he knew of any area that especially needed new work. Hoyt Cates, a member of Lakeland, overheard and spoke up about the Shiloh community near where he had grown up. A lay speaker for eight years before feeling a call toward ministry, Cates will begin the preaching at the trailer.

Surveying was done and out of 257 homes in the area, at least 60 reported they had no active relationship with Christ. And only about half the people were home during the survey. Janes sent the results to Earl Kelly, executive director of the Mississippi Baptist Convention Board; and the New Church Expansion Committee of the board voted \$2,500 to start work there. The one-acre-plus lot went for \$2,000 (a similar lot nearby would have been \$6,500, but the owner of the lot purchased was open to new church work). And the rest went for moving the

trailer and getting it set up and worked on.

Bud and Linda Duvall and their two children live across the street from the church property. "We've been wanting to build a church in the neighborhood," says Duvall. "We've never had one." Right now, the closest Southern Baptist church is five miles away and children are bused out by the churches. "Fewer people go to church than any other community in Itawamba," says Duvall, who attends the 9:30 Sunday School at Shiloh and rushes over to Riverhill Baptist (Continued on page 5)



This is the nucleus of a new Mississippi Baptist church. The group meets in Itawamba County weekly. In center foreground is Hoyt Cates who will begin preaching services at the trailer next week.

The

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Craig to serve

Canada study committee named; Roach chairman

By Dan Martin

NASHVILLE, Tenn. (BP)—The special committee which will study the relationship of Southern Baptists in the United States and Canada has been named by the three officers of the SBC and the executive secretary-treasurer of the SBC Executive Committee. Earl Craig, pastor of First Church, Jackson, Miss. is one of those named.

Fred Roach, a home builder from Dallas, will chair the 21-member committee mandated by messengers to the 1983 annual meeting of the Southern Baptist Convention in Pittsburgh.

Messengers voted 4,306 to 2,568 to refer the question of accepting Cana-

dian Southern Baptists as members of the 13.9 million member SBC to the select committee, stipulating the committee be composed of four representatives each from the Home Mission Board, Foreign Mission Board, Executive Committee, and Northwest Baptist Convention, and five at-large members.

SBC President James T. Draper Jr., pastor of First Church, Euless, Tex., will be an ex-officio member of the committee.

Roach is president of Centennial Homes, Inc., a subsidiary of Weyerhaeuser, Inc., which is headquartered in Seattle, Wash. He is a

member of Richardson Heights Church, Richardson, president of Texas Baptist Men, and second vice president of the Baptist General Convention of Texas.

Other at-large members are James W. Jones, evangelism director for the Michigan Baptist Convention and former pastor of First Church, Trenton; Raymond Boswell, president of an insurance agency and member of Highland Church, Shreveport, La.; David A. Nelson, pastor of First Church, Owensboro, Ky., and Craig.

Foreign Mission Board representatives are Harrell R. Cushing, pastor of First Church, Gadsden, Ala.; C. Mark Corts, pastor of Calvary Church, Winston-Salem, N. C.; Paul Box, pastor of First Church, Moore, Okla., and Raymond L. Spence, Jr., pastor of Second Church, Richmond, Va.

Home Mission Board representatives are Nelson L. Price Jr., pastor of Roswell Street Church, Marietta, Ga.; Emit O. Ray, pastor of Riverside Church, Miami; Gerald L. Stow, pas-

(Continued on page 5)

Ambassador: Americans safe

OUAGADOUGOU, Upper Volta (BP)—Former prime minister Capt. Thomas Sankara overthrew head of state Maj. Jean-Baptiste Ouedraogo in a violent overnight coup Aug. 5 in Upper Volta, where 19 Southern Baptist missionaries and five volunteers are living.

Early news reports said five people—two soldiers and three civilians—were killed and 15 injured. But American Ambassador Julius W. Walker Jr. said no Americans were injured.

The Foreign Mission Board was unable to contact any missionaries by phone the morning after the coup. The missionaries in Ouagadougou where the coup took place are Jim and Sue Wilkins of Missouri, Bob and Dixie Schrier of Alabama and Monica Keathley of Missouri.

Volunteers Floyd and Helen Choate of Greenbrier, Tenn., host and hostess for Tennessee Baptists' development project in the Diabo Circle region, also live in the capital.

The coup took place on the eve of the anniversary of the country's independence from France 23 years ago. In May the conservative Ouedraogo ousted Sankara, a junior army officer, from the government, reportedly because of Sankara's ties with Libyan leader Col. Muammar Qaddafi.

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'You're fired' is neither start nor end of conflict

By Linda Lawson

NASHVILLE, Tenn. (BP)—Forced termination of Southern Baptist pastors is only one part of a thorny, multifaceted issue which threatens the very existence of some churches and the spiritual and emotional health of many persons involved.

The firing of a pastor or staff member is often a manifestation of a church embroiled in conflict, according to Brooks Faulkner, supervisor of the career guidance section in the Sunday School Board's church administration department. Also, termination has an impact on family members who may be torn between anger and grief.

There are other dimensions: staff members called under one pastor whose resignations are requested by a new pastor; church members who feel victimized by a pastor who (to them) has been lazy, irresponsible or even dishonest, and ministers and families who need counseling to deal with spiritual and emotional pain as well as food and a roof over their heads.

That the problems are real and immediate was evidenced by the response to Baptist Press articles earlier this year about a conference for terminated ministers. Some wrote to offer help, others wrote to simply share personal feelings and experiences.

The wife of a staff member whose pastor is pressuring him to move,

wrote, "I don't know what the solution is, but I feel sometimes like we are looked upon as second-class citizens. God's call upon our lives is just as important, just as serious, just as dedicated. I keep reminding myself that the Lord is in control, but it still hurts to kneel with your husband and see him weep because his heart is broken. We have a teenager who also is hurting."

Messengers to the 1983 Southern Baptist Convention adopted a resolution on forced termination which urged associations, state conventions, and the Baptist Sunday School Board "to continue positive corrective measures related to this sensitive problem through the provision of preventive and redemptive support services to ministers and churches."

For a church, Faulkner recommended "a healing ministry with an interim pastor. Most churches who fire people don't keep the next pastor very long," said Faulkner. "That says to me they haven't worked through the grief or guilt process."

For terminated pastors, staff members, spouses, and children, he advised counseling and support groups. Faulkner said he plans to work with several state conventions to develop a network of denominationally sponsored support groups.

"A lot of people won't go to one now (Continued on page 3)

Tab size

The experimental tabloid issue of the Baptist Record is coming Aug. 25. The staff wants to hear from readers on their opinion of the new format.

Editorials

by don mcgregor

Forced termination: a chilling reality

Forced termination is a concept that chills the blood and ties knots in the stomach. It is a devastating experience. It is happening with more than necessary regularity among ministers serving Mississippi Baptist churches.

We might as well face it, a minister leads a difficult life in his job relationships. If he is the pastor, he has the problem of staying in good favor with all of the congregation. If he is one of the other staff members, his concern is not only being in good standing with members of the congregation but also with the pastor.

Though it is a practice that, thankfully, is diminishing, there are still many ministers who live in church-furnished housing. So termination means immediately that the minister is left without a place to live. He is not like the secular employee who has lost his job. His secular counterpart may be able to scrape up house payments or persuade the mortgage company to extend his time for awhile. There is no extension in church-furnished housing. When the job goes the house goes with it.

So there's no house and no income with which to provide another house.

Desperate, isn't it? But it is happening, and not just in some place where we might say that people don't know any better. It is happening in Mississippi. Cliff Perkins, director of the Church-Minister Relations and Annuity Department, says that during the past year, there have been approx-

imately 45 church ministers who have lost their positions in Mississippi. That's only the ones that he has found out about. Under those circumstances, one wonders why anyone ever answers the Lord's call to be a minister. To do so in the face of all the adversities that they face in their careers indicates a high degree of dedication and commitment to the Lord's work.

So what's causing so many forced terminations? Well, for one thing, it is almost inevitable that the minister who stands for something is going to make somebody mad. In a way, that's his job. We all fall short of the mark; and it is his divinely appointed job, human though he may be also, to call our attention to the discrepancies. This does not sit well with everybody, of course. And there are other ways in which church members determine that their ministers are not doing the job the way the members feel that it should be done. He may study too much and thus not be able to visit enough, or he may visit too much and not be able to study enough. He may sing too fast or too slow, or his choir specials may be too formal or too casual.

If the minister is not the pastor, then he may be faced with the condition of a new pastor bringing in his own team. Surely there is reason that a pastor would feel more comfortable and secure with people around him who he had brought there, but he should approach that situation with a great deal of

thought. He must remember, above all, that the other ministers on the staff don't work for him but for the Lord through the members of that church. Make no mistake, the pastor is the boss of the staff. There can be no other way. Somebody has to be it, and it's the pastor. But to cause the resignation of one who had good reason to feel the Lord led him to that place is a serious decision to make. It must be remembered that his call to that place of service more than likely was affirmed by a vote of the people instead of or in addition to a decision of the former pastor.

Having said all of that, it must be noted that there are times when a minister needs to leave a place of service. Generally one would be tempted to leave that matter to the Lord, but undoubtedly there are times when one may feel that Lord has lost track or that somebody's not paying attention. And actions may be felt necessary.

For whatever reason, the terminated man is left without means to support his family; his wife and children, though not involved in the situation, are cut loose from their livelihood; and the man's ability to find another position is severely restricted if not wiped out. It would take desperate or long-standing meanness to call for such drastic measures.

Thankfully, Mississippi Baptists have established a way of helping such unfortunate families temporarily. That does not relieve the church of responsibility, however. A temporary

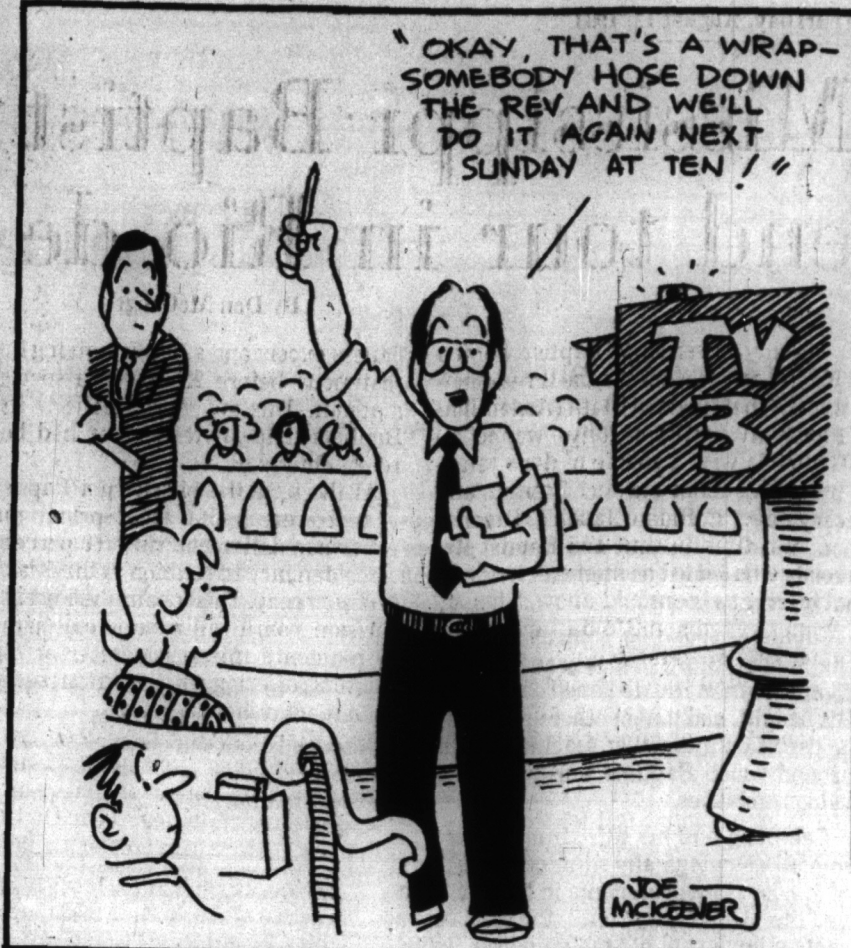
aid fund, the Ministers' Financial Aid Plan, has been set up to help those ministers who are caught in a situation where the church has failed to carry out its responsibility in the procedures of termination. There should not have to be such a fund, but continuing conditions demand it. It has been in existence for 18 months, and 26 families have been helped.

If the Lord has sent a man to serve in a church, he is not going to be pleased that his servant is dismissed by other than his own procedures.

Forced terminations are beginning to demand attention. Other articles regarding this blot on the ministry of churches are to be found in this issue. They should be read carefully, and churches which are unhappy with their ministers should proceed very cautiously indeed with any plans to cause his termination.

And perhaps a word needs to be said to the minister. That word would be not to throw in the towel too quickly. Many times in life what seems to be a rocky road at the moment smooths out just a little farther along. Many times what seem to be untenable situations are only a clash of wills of a very few persons and do not represent the attitude of the church and would, indeed, if ended in a termination, forced or voluntary, be a disservice to the church.

In any case a termination violently ruptures a ministry. It should be considered carefully and at great length before being allowed to happen.



Letters to the Editor

Appreciation for Medical Center

Editor:

Stanton Baptist Church, Natchez, wishes to take this opportunity to express our thanks to all the members of the Mississippi Baptist denomination who made the Mississippi Baptist Medical Center in Jackson what it is today.

On February 20, 1983, Mrs. Dorothy Breithaupt, a fine Christian lady and an active member of Stanton Baptist Church suffered a type of aneurysm in the back of her head which required extensive neurosurgery. She was taken to the emergency room in Natchez and was rushed to the Baptist Medical Center by ambulance. Mrs. Breithaupt remained in the hospital a total of four weeks and four days, of which a number of these days were in ICU before and after surgery, with a bill totaling more than \$30,000.

Stanton is a small country church and has tried to help as much as possible by sitting with her while her family carries on with their activities and also by having a garage sale to help defray expenses. This helped some but certainly did not cover or come near paying the entire bill. Mr. Breithaupt was recently retired and was not able to get insurance on Mrs. Breithaupt because of a stroke she had about two years ago.

Truly God has performed a miracle in this lady's life by leaving no after effects except slight headaches and some dizziness. She came to church Sunday, June 5, for the first time in 16 weeks, for which all of the congregation was overjoyed.

The church family and her personal family covet your prayers for the continued physical improvement of Mrs. Breithaupt and also for the financial burden placed on this family.

Jimmy McNair, Pastor
Stanton Baptist Church
Natchez

Baptist Students elsewhere

Editor:

Many of the colleges and universities around the nation draw most of their students from the localities or states in which they are placed. This means that Baptist campus ministers serving those schools find it relatively easy to locate and communicate with incoming Baptist students even before they arrive at school.

In the nation's Capital, this is not the case. Our colleges and universities, for the most part, have a national or international character rather than a regional one. Very few of our Baptist students have their homes in the Washington, D.C., area. Instead they originate all over the United States, and, indeed, all over the world.

Nor do some of our universities assist us with gathering census information from their students when they do arrive. Thus it is a difficult and sometimes ineffective process to find Baptist students and enlist them for our campus ministry programs and for local churches.

Readers of this periodical could help us greatly simply by writing to tell us of students whom they know who are coming to the Washington area for

study... whether as graduates or undergraduates. Here is a list of the schools served by the campus ministries program of the D.C. Baptist Convention, and which do draw their student bodies from far-flung places:

The American University
Catholic University of America
Gallaudet College
Georgetown University
The George Washington University
Howard University
University of Maryland

We offer a wide range of programs for students and would like very much to be in personal contact with them this summer. Write:

Dr. Joseph M. Smith
Ministries in Higher Education
1628 16th St., NW
Washington, DC 20009
Joseph M. Smith

Foster parents needed

Editor:

We urgently need the help of the readers of *The Baptist Record*. Magnolia Speech School for the Deaf is a school for hearing impaired and language disordered children. We have a foster care program for children from three to 17 years of age but may have to turn away students unless we can locate additional foster homes.

Our foster parents must have high moral standards, an interest in working with children and be able to provide a loving home. Also, they are expected to provide transportation to school and help the student with his/her homework. The teaching approach is an oral one, so foster parents are not required to learn sign language. A resource teacher is available to show parents how to work with our students. The work is not difficult, but does require a love of children. Foster parents do receive financial compensation. Most of the children spend weekends and holidays with their natural parents. Generally speaking, our students are not behavior problems but are intelligent, normal children who happen to have a serious hearing loss.

Those interested may contact the school in Jackson at 601-923-5530.
Dr. Charles Gammel, Director
Magnolia School School for the Deaf
Jackson

Visit rewarding

Editor:

Recently I attended a Writer's Workshop sponsored by the Church Program Training Center in Nashville. I would like to commend the Sunday School Board of the Southern Baptist Convention for offering such programs. It was a quality program which gave Christian writers from across our nation an opportunity to meet and share ideas.

Part of our program included a tour of the Sunday School Board. I found those employed by the board to be warm, friendly, Christian men and women. It was such a peaceful atmosphere in which to work and learn.

This was the first time I have had an opportunity to visit these national offices. And it was an experience I will treasure.

Linda Mattox
Corinth, MS

When do I write?

Juliana in cake decorating. A few days ago Juliana and her husband, Ezekiel, came into my office bringing a sample of her work—a large cake decorated with flowers in many colors. Beautiful—and delicious! Anyhow, Kathy said she has a list of Juliana's needs (and so does Lou at 956-4665 and so does Penny's at the Jackson Mall). Because of the broken typewriter key, I got up and started cooking supper.

And so it is. I wrote perhaps a page that afternoon. Opportunities can't be scheduled. We have to grab them here and there out of thin air, or make them. And I might as well face it. Life may never get any less busy. If anybody asks me when I write, I may have to keep saying, "When there's a deadline breathing down my neck; when I stop for red lights; when I walk around the

block with Brownie; when I am standing in the middle of Grand Central Station; when I'm sitting on the patio watching the sun come up."

Gwenda Bond in the *Baptist Times* pointed out that Jesus had such frustrations, too. "When he felt the need to pray, the crowd thronged around him. When he longed for human company in the Garden of Gethsemane, his closest friends fell asleep."

There will always be responsibilities we have to fulfill, while wishing at the same time we might be engaged in something we wanted more to do. And yet, as Gwenda said, "There will be times that summon us to courage and vision and we will need to be ready to down tools and push open a door." We must "answer the challenge to find the best in every situation that arises."

A bothered state

The state has become stirred up over the situation relating to Jimmy Lee Gray, the convicted killer who was scheduled to die in Mississippi's gas chamber on July 6.

The frenzied activity that has surrounded that situation has been such that it would be hard to remember anything akin to it in a normal lifetime. On the one hand were those who desperately sought, and successfully, to have the execution stayed until the U.S. Supreme Court could rule on a Texas case. On the other hand were state officials seeking to have the execution carried out by the scheduled date so that there would not be the problem of having to set another date, if it could be carried out at all following the Supreme Court decision. As it

turned out, it can be carried out.

The situation has forced the people of the state to take a hard look at our death penalty policy, and we have come away divided into more than two camps, evidently. Some feel the death penalty should not be an option no matter what the crime. Others feel that Gray's crime was such that there is no other answer. There are many who find themselves somewhere in between, perhaps feeling the crime warrants the death penalty but knowing within themselves that they could not be the ones to carry out such an extreme sentence if it were left up to them.

There is no question but that this crime was a horrible one. Death under

any circumstances is an unpleasant consideration, but this one was something extra.

From all accounts, the majority of the citizens of the state would opt for the death penalty in such instances. How and where to draw the line remains a problem; but in this particular situation, the majority seems definitely on the death penalty side.

And at this point, regardless of what anybody thinks, it must be remembered that the death penalty comes within the framework of the laws of the state.

The sad fact of the whole matter, however, is that none of it is necessary. The three-year-old child killed in Pascagoula was not the first victim. He had killed before and had been re-

leased from custody. There is the real fault in the matter. This happens over and over. Many are the tragedies that have come about because the state has released someone who has committed a crime, and that crime has been repeated. It has happened too many times to ignore, and yet we continue to let it happen. Now it has touched our state again and in a very tragic way.

We as a state may or may not favor the death penalty. It seems we do; but if it came down to a demanding decision, we might back away. Regardless of whether we do or whether we don't, let's not let a convicted killer loose to roam the streets and repeat his killing.

That is a condition that needs to be changed and soon.

By Clifton Perkins

squeeze.

Messengers to the recent Southern Baptist Convention in Pittsburgh felt the pressure of the discharged minister so keenly that they adopted the following resolution: "We commend the Sunday School Board, state conventions, and associations for their redemptive efforts related to this crisis, and encourage them to continue positive corrective measures related to this sensitive problem through the provision of preventive and redemptive support services to ministers and churches."

Somebody might say, "let the preacher get a job in the business world until a church calls him." Yes, but who is going to employ a preacher when they know he will quit as soon as a church calls him? I know of one terminated pastor who could not get a job. He made himself one. He owned a snow cone machine, so he got out on the street and sold snow cones to support his family. I like that spirit, but of course every preacher cannot do that. One discharged pastor told me that not only was he unable to get a job, but neither could his wife, as employers were afraid he would accept a church by the time they trained her.

It is said that one day during the great depression of the thirties a man who had lost everything walked down the street and at every intersection he stuck out his left arm. When asked why he did that, he replied, "that is all I have left of my automobile—nothing

left but the gesture." A terminated pastor with only 30 days severance pay can be left about that empty.

I do not believe that the majority of our church people mean to harm the pastor and his family. It could be that they have projected the situation of the dismissed pastor into the sphere of the unemployed secular worker when the situations are not the same.

How much severance pay is right for a "terminated minister"? Certainly nobody can tell a church what to do; but I feel that in the light of his peculiar situation, three months should be a minimum a church should consider. Of course if he accepts a church before the three months expire the severance pay should be discontinued.

It could be that in this matter of severance pay for a dismissed pastor we need to look a little more closely at scripture teaching: "In the same way, the Lord commanded that those who proclaim the gospel should get their living by the gospel" (1 Cor. 9:14). How long should this care last? The verse can be interpreted to mean that it should last until God opens another door for him.

I believe that churches faced with terminating a pastor will want to provide for more than 30 days severance pay when they carefully examine the situation in the light of all the facts.

Clifton Perkins is director of the Department of Church-Minister Relations and Annuity.

Faces And Places by anne washburn mcwilliams

People sometimes ask me when I find the time to write (besides at the office). I used to answer, "Nights when W.D. is working." Actually, that was not the whole truth, but it was something to say. Now that he has retired, he does not work nights, and I'd rather stay in the den and talk to him than go into the other room to type.

Last week I decided, "I'll write all Saturday afternoon." Then right away I promised Marjean I'd teach Sunday School for her, and studied Proverbs all afternoon. Sunday I said, "Okay, I'll write this afternoon." But the 'O' on my typewriter broke. (Have you ever tried to type—or read—a page with all the 'O's missing?) Pretty soon I had a wastebasket full of words and all my nerves full of knots.

I stopped typing and started search-

ing for ideas. That led to straightening my desk. On the back of my June checkbook, I found a note to remember: "I went to Key Field in Meridian today for the first time, and learned something that possibly most Mississippians know—but I didn't. On June 4, 1935, Al and Fred Key took off in a small plane, the Ole Miss, from Meridian, and flew non-stop, over Mississippi and Alabama, for 653 hours and 34 minutes (52,320 miles), before they landed July 1. They went out on open catwalks to grease the motor while in flight. The plane was refueled in the air 435 times (from another plane) by James Keeton and W. H. Ward. A. D. Hunter was the mechanic. (In 1955, the Ole Miss was placed in the Smithsonian.)"

I picked up a stack of letters that

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Mississippi Baptist women end tour in Rio de Janeiro

By Don McGregor

Twenty Mississippi Baptist women who spent two weeks in the three countries of the Rio de la Plata (Argentina, Paraguay, and Uruguay) wound up their trip with a couple of days relaxing and seeing sights, Baptist and otherwise, in Rio de Janeiro, Brazil.

From time to time the Baptist Record has tried to document their trip as time and space would allow. This account of events in Rio de Janeiro will complete the chronicle.

An added benefit for the Rio stopover was meeting Mississippi journeymen missionaries Tony and Karen Gray, who were winding up a two-year term there, and veteran Brazil missionary Bill Ichter.

The Grays, both graduates of William Carey College, are back in Mississippi now making plans for a continuation of foreign mission service. Since they have gained some mastery of Portuguese, the language of Brazil, that would seem to be the natural place; and the Grays would make that selection.

With Brazil at this time, however, there is a problem with visas. The country is granting them for one year only. Those missionaries who are in the country and who are trying to get permanent visas will be able to remain until a decision is made on their status. If they leave on furlough, they can't get back in. The Brazil missionaries are asking for prayer in this matter.

Tony Gray originally had intended to do youth work at the International Church, an English-speaking congregation. He wound up being the music director also. Karen taught in a multi-ministry program and also taught English. He taught music at the American school.

Ichter explained that there are 260 Baptist churches in Rio. He said that Brazil is called the largest Catholic country in the world and added that such a distinction is deceiving.

The Catholics, he said, are strong numerically but weak spiritually. The country is 85 to 95 percent Catholic but no more than 10 percent are practicing their faith, he noted. He said there are probably more practicing evangelicals than practicing Catholics.

He told of Ken Cooper, the physical

fitness expert and a Baptist, giving his testimony before 225,000 in a soccer stadium. This got more publicity for Baptists than anything ever had before, Ichter said.

At the time the Mississippi Baptist women were in Rio (the Spring) the American dollar had risen 68 percent since January in relation to the Brazilian currency. This means the Foreign Mission Board will have to call home 30 percent of its missionaries or the missions offering will have to increase 30 percent, Ichter declared.

Brazilian Baptists have their own foreign missions work with 78 missionaries in 16 countries. There are three seminaries in Brazil—one in Recife, one in Manaus, and one in Rio.

Ichter and the Grays were present at a debriefing session held in the Rio hotel the last night of the visit there. During this meeting Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board, said that the nations of Argentina, Paraguay, and Uruguay need 29 missionary couples right now; and 23 of them need to be preaching missionary families.

Kelly expressed appreciation for the women who made the trip. They went for the purpose of teaching the book, "The Gifted Woman I Am," by Marjorie Kelly, to women of the Rio de la Plata Baptist churches. The reports were all positive, Kelly said.

He noted that three years ago he had

asked for a relationship to a foreign country and at the same time Argentina had asked for a partnership arrangement. The two other countries were added, and the partnership was established.

"Pray that we will be able to supply the needs," Kelly requested. He noted that the first requests were for buildings but that the emphasis has shifted to evangelism and personal growth. "Pray with us on this," he said. He added that Mississippians have learned that it is possible to go into a foreign country where the language is not known and love people enough to make a contribution to them and to the visitor.

In addition to seeing such sights as Corcovada and Sugar Loaf the team visited the Woman's Missionary Training School in Rio and attended services at First Baptist Church in Rio. The pastor, John Soren, is a former president of the Baptist World Alliance.

The trip was concluded with lunch on Sunday in the ocean-view apartment of Jorge and Priscila Oliveira. Her father is a friend of Owen Cooper; and when Priscila was attending college in Mississippi, she lived much of the time in Yazoo City with the Coopers. Her aunt, Herodias Calvalente, was one of Brazil's first missionaries to Portugal. The affluent and influential family are all active members of Rio's First Baptist Church.



The Woman's Missionary Union Training School in Rio.

Jackson church offers workshop: AerobiRhythms

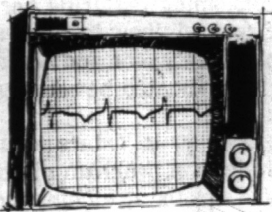
First Baptist Church, Jackson, will offer an AerobiRhythms workshop starting at 1 p.m. Aug. 19 and all day Aug. 20.

AerobiRhythms is an aerobic exercise program which makes vigorous rhythmic exercises enjoyable by choreographing them to contemporary Christian music. The workshop is designed to develop leaders for church fitness programs that teach Christians to glorify God in their bodies, according to a spokesman for AerobiRhythms church recreation specialties of Fort Worth, which will conduct the workshop.

Aerobic routines, musical tapes, and a complete "How To" manual, along with personalized instruction and coaching, will be provided. Participants will also receive special help in organizing, promoting, and using aerobic programs as an inreach and outreach tool in the local church, the spokesman said.

Those interested in attending should contact Jim Baker, First Baptist Church, P.O. Box 1158, Jackson, Miss., 39205 (601-355-2911).

Another workshop in the Mississippi area will be Sept. 30 and Oct. 1—Germantown Baptist Church, Frank Drinkard, 2316 Germantown Rd., Germantown, Tenn. 38138 (901-754-1723) (Memphis area).



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Name and address withheld. Yes, write to Sid and Kay Taylor, Prison Evangelism Outreach, Box 54, Ocean Springs, Ms. 39564. Their telephone is 601-875-0380. They are currently organizing the Mississippi Jail and Prison Ministry Association. They would like to know of other persons or groups doing any sort of prison ministry in Mississippi. They are supported

some by both Jackson County and Gulf Coast Baptist Associations. Sid is an ordained Baptist minister. We hope they can help you.

Since you gave your name and address, we are replying to you concerning some personal matters edited out of your printed letter. We pray that you and many others like you receive a double portion of the grace of God, that you may be able to bear your burdens. We hope the day will soon come when our churches will also heed the scriptural admonition to bear one another's burdens.

Inquiries to Intensive Care are welcomed. Readers who feel the need of being in touch with Intensive Care are encouraged to write. Identities remain confidential. And though the identities of those performing this ministry have been kept confidential to this point, they are well qualified for the service they are rendering. Inquiries should be addressed to Intensive Care, Baptist Record, Box 530, Jackson, MS 39205—Editor.

Youth growth meetings set



Don and Patricia Lum

Don and Patricia Lum will be leaders for a series of youth Sunday School leader conferences called "Youth Growth Explosion." The meetings are all from 6:30 p.m.-9 p.m. and take place Aug. 16 at First Church, Brandon; Sept. 13 at First Church, Hattiesburg; Sept. 20 at Calvary Church, Starkville; and Sept. 27 at First Church, Oxford.

Lum is minister of youth and activities at First Church, Columbia. Patricia Lum, his wife, is a special worker in youth Sunday School for the Mississippi Baptist Sunday School Department which sponsors these meetings.

'You're fired' is not start

(Continued from page 1)

because it has no credibility in terms of sponsorship," he said.

Faulkner, praised state conventions which are developing funds or insurance programs to meet the critical financial needs of terminated ministers. Mississippi Baptists have such a program. For information, contact Clifton Perkins, director at the Church Minister Relations Department, Mississippi Baptist Convention Board.

Faulkner is working with state church-minister relations consultants to provide conferences and workshops for terminated pastors, staff members, spouses and children. He also plans to assist in establishing regional satellite counseling programs.

(Linda Lawson writes for the Sunday School Board.)

Banquets for students will begin Sept. 29

A series of Church-Related Vocations Banquets for students attending Mississippi's Baptist colleges will begin Sept. 29. These banquets are held each year for students planning to enter the ministry.

Each banquet will begin at 7 p.m. with a complimentary meal.

On Sept. 29 the first banquet will be held at Clarke College at Newton, and on Sept. 30, Blue Mountain will host its banquet.

Carey summer graduation set

Graduation exercises for William Carey College will be held Aug. 14 at 3 p.m. in Thomas Hall Auditorium, Hattiesburg. One Hundred and thirty-two degrees will be awarded, including 34 master's degrees. This is the largest summer graduation for any of the private Mississippi colleges this year. A total of 282 degrees have been awarded by Carey for the 1982-83 school year.

The commencement speaker will be Myron C. Noonkester of Hattiesburg. Myron is a Ph.D. candidate at the University of Chicago and has just returned this summer from a year's study in England.

Special music for the ceremonies will be presented by Lila D. Noonkester, who is a graduate student at the Eastman School of Music.



Bill Ichter, missionary to Brazil, seated left, visits with Mississippi Baptist women at a debriefing session in Rio and a two-week trip to Paraguay, Uruguay, and Argentina was being concluded in Rio.



A William Carey College gathering was held in Rio de Janeiro at the apartment of Priscila Oliveira on the last day of a visit of 20 Mississippi Baptist women to South America. Left to right are Marjorie Kelly, former vice-president at William Carey; Tony and Karen Gray, missionary journeymen who are graduates of the school; Mrs. Owen Cooper, a trustee; and Mrs. John Thomas, a benefactor.



Earl Kelly, right, executive secretary-treasurer of the Mississippi Baptist Convention Board, in the pulpit of First Baptist Church, Rio de Janeiro, with its pastor, John Soren.

WMU retreat is at Gulfshore



Divers

Sutton

The Woman's Missionary Union Houseparty at Gulfshore Baptist Assembly, Sept. 9-10, will feature Beverly Sutton and Mrs. John Divers as guest faculty.

This statewide meeting is designed for leaders of all WMU organizations and for members of the two adult WMU groups: Baptist Women and Baptist Young Women.

Beverly Sutton is field services director for the national WMU and Mrs. Divers is a missionary to Argentina, which is one of the Rio de la Plata countries where Mississippi Baptists have a mission partnership.

The program begins at 5:30 p.m., Sept. 9 with dinner and will conclude the next day in early afternoon.

Cost of the weekend will be \$10.50 for meals plus either \$14 per person in a room with two persons or \$12 per person in a room with four persons.

The master of ceremonies will be Charles Melton at Clarke and James L. Travis at Blue Mountain.

William Carey College in Hattiesburg and Mississippi College in Clinton will host their banquets on Oct. 3 and 4 respectively.

The master of ceremonies will be Frank M. Dawkins at Carey and James Reed at MC.

At each of the events Earl Kelly will speak on Mississippi Baptist Convention interpretation.

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A Baptist TV Primer

ACTS network will be launched in May 1984

By Greg Warner

FORT WORTH, Texas (BP)—Some parts of the puzzle are falling into place faster than others, but Jimmy Allen says all will be positioned for launch of the ACTS network in May 1984.

Allen has set that date for the start of daily, national TV broadcasts by Southern Baptists through the American Christian Television System (ACTS). It will be the end of the beginning of Allen's 30-month plan and longtime dream to give Baptists a consistent gospel witness on television.

Late in 1980, Allen president of the SBC's Radio and Television Commission (RTVC), went to work on an idea to deliver family and Christian TV programs by satellite to American homes. Much has changed since the plan first took shape. Low-power television (LPTV), thought to be the key to the SBC entry into telecommunications ministry, is now only one factor in a broad strategy that includes cable TV systems and educational TV stations.

What hasn't changed is Allen's determination, which has weathered complicated and capricious signals from the Federal Communications Commission (FCC) and the various way stations of Baptist policymaking. "I keep learning that the Father's timing is not my timing," Allen said. "I have to remember that I'm in sales and he's in management."

But as ACTS enters the last year of preparation for the most massive communications effort ever attempted by a Christian denomination, there are indications the plan has hit its stride. ACTS is on schedule with all three components of the strategy—daily network programs, a satellite to deliver the programs, and a network of stations and cable systems to carry them.

The FCC recently removed the last obstacle to full-speed licensing of low-power television stations. Reversing their position of a year ago, the seven FCC commissioners unanimously agreed to use random selection, or lottery, in choosing among applicants for the same LPTV channel. The move will avoid the lengthy and expensive legal hearings that threatened to bring low-power licensing to a standstill.

Lottery

The lottery procedure, which will be conducted by computer, gives minority broadcasters a two-to-one advantage over other applicants. These preferences favor ACTS since the five-member ACTS board of directors includes three minority members and since ACTS currently owns no broadcast facilities. ACTS has filed 133 low-power applications in 35 states.

The lottery promises to handle 250-350 LPTV applications per month, beginning with the rural areas and progressing to the more populous TV markets. It is expected to take three years to divide up the 4,000 available stations among the 12,000 applicants.

Faced with the prospect that few of ACTS' low-power stations would be ready when its satellite is placed in orbit in 1984, Allen's attention turned to other means of delivering ACTS programs to homes. Cable, first considered as a way to extend the reach of LPTV stations, emerged as the vehicle to get ACTS into communities ahead of low-power. Many of these systems are required to carry public affairs and/or religious shows, and Allen reported cable operators are increasingly receptive to ACTS when they see the quality and integrity of its programming.

RTVC consultants are helping churches negotiate contracts with local cable companies to carry ACTS in their communities. (Farrell Blankenship of the Mississippi Baptist Convention Board is aiding churches and associations in understanding ACTS and Baptist TelNet concepts. Separate story in this issue.) Called ACTS Church Cable Affiliates, these churches or groups of churches can receive ACTS programs on their own satellite receiver dishes and relay the signal to the local cable system. For less than the cost of a low-power station, these cable affiliates often can reach as many or more viewers. Allen said the church cable affiliates will be the primary delivery system for the initial stages of ACTS.

Educational TV applications have been filed in Fort Worth, Houston, and San Francisco by groups planning to use ACTS programs. Eight-to-ten others are in various stages of planning. Although the stations cost much more to build than LPTV's, they have fewer limitations. They have the same broadcast range as other full-power stations, are mandatorily carried on all local cable systems and do not face the licensing bottleneck of low-power.

Allen said other groups with low-power and full-power stations are now coming to ACTS looking for quality programming. Many are entrepreneurs caught in the rush to LPTV who were granted some of the early licenses but have nothing to air. Such opportunities will be studied carefully

as a way to expand the reach of ACTS even further, Allen said.

Allen has repeatedly said the programming is the key to the network's success. While few people notice if a program comes from cable TV, full-power or low-power, they do notice when a program is good. As the primary program supplier for ACTS, the Radio and Television Commission has begun work on 29 series for the network. Most will be produced by the RTVC or on a contract basis. Some will be purchased from outside producers.

A tentative schedule has been worked out for 16 hours of daily broadcasting via satellite: six hours of new programming each day, with other programs being repeated for 10 hours. No programs will be repeated on the same day or at the same time of day.

The vital link in getting these programs to the network of TV stations and cable outlets is the satellite. In 1981 the RTVC signed a contract for a long-term lease on the Spacenet I satellite, scheduled for launch next spring. A recent failure in the rocket that will place the satellite in space may cause a short delay in Spacenet start up. But Allen said if that happens, short-term satellite rental will take up the slack.

Despite the expense, Allen insists ACTS will not resort to on-the-air pleas for money. While such methods are indispensable for most religious broad-

casters, Allen said they alienate too many viewers, particularly non-Christians, and take time away from sharing the gospel.

ACTS will pay for its programming, (estimated to cost \$3.3 million for the first year) through the RTVC's Cooperative Program funding, direct mail, and major donations. Local stations will be built and cable contracts will be paid for by participating churches or institutions. Stations and churches who receive ACTS programming will share in the \$175,000-per-month satellite delivery costs. Full-power stations will pay \$1,000 per month, low-power stations \$500 per month and churches 10 cents per month for each resident member.

ACTS also has developed a system of commercial recognitions, similar to those used in public television, that will air during ACTS programs. This is expected to raise about \$100,000 per month from corporations, foundations and other supporters. Allen estimates ACTS can collect \$162,000 per month from the start, and double that the second year.

By May, Allen expects to have in place 200-plus cable affiliates, 20 LPTV's and three educational stations, delivering ACTS programs. (Warner writes for the Radio-Television Commission.)

Subscription rates are set for Baptist TelNet

By Linda Lawson

NASHVILLE, Tenn. (BP)—Baptist TelNet church subscription rates—ranging from a minimum monthly fee of \$33 to a maximum of \$175, based on resident church membership—have been announced by Grady Cothen, president of the Baptist Sunday School Board.

The satellite telecommunications network to churches will become operational in the spring of 1984. While the actual start-up date has not been set, Cothen said it would be no later than June 11-13, the date of the 1984 Southern Baptist Convention in Kansas City.

Earlier, prices for Broadman receiving earth stations were announced. A 10-foot dish, which will receive the BTN signal in most locations, costs \$2,795 installed or \$2,295 not installed.

A 500-member church can buy necessary equipment—an earth station, video cassette player/recorder, television set, and one-year subscription to Baptist TelNet for less than \$5,000. Costs for succeeding years would be limited to the subscription fee and video supplies.

Church subscription rates include a monthly base rate of \$33 plus a fee of 8 cents per resident member per month for each member above 149. Payments can be made monthly, quarterly, or yearly, with a five percent discount given for an annual payment in advance.

For example, a church of 300 resident members would pay a monthly subscription rate of \$45.08 (\$33 base fee plus \$12.08 for 151 members above 149). The quarterly charge would be \$135.24 or annual, \$540.96.

All churches with more than 1,920 resident members would pay the maximum monthly rate of \$175—\$524 quarterly or \$2,906 annually.

With a BTN subscription, a church will receive more than 400 hours of new programs to be broadcast the first year, program schedules, user's guides for each program, and a board-owned decoder to scramble the signal.

Cothen said the seven to eight hours of new programs to be broadcast each week will be the heart of Baptist TelNet. "The variety of programs designed to help various facets of church life will be endless," he noted.

Plans call for programs to be broadcast at least twice to accommodate time zone differences and to allow churches more than one opportunity to tape a program for later use.

For 1984, weekly programs in the planning or production stages include preparation helps for Sunday School workers, a training magazine, a conference for pastors and a series on ministering to families.

Limited-duration series will address topics such as biblical discipleship, choral concepts for the minister of music, and church drama. Church growth, reaching and baptizing college students, the small church, and witnessing will also be the subjects of BTN programs.

"We expect the best training activities in Baptist life will be available through Baptist TelNet," said Cothen. He added programs regularly will be videotaped from Ridgecrest and Glorieta conference centers, meetings of the Southern Baptist Convention and Baptist World Alliance and from foreign and home mission fields.

He said response from other SBC

agencies desiring to broadcast programs via Baptist TelNet has been excellent. "We anticipate most agencies will use the network and it will have widespread use among state conventions," said Cothen.

"Missions Update," a quarterly news program produced since 1980 by the Foreign Mission Board and distributed through the SBC Video Tape Service and directors of missions will be broadcast over BTN.

The Video Tape Service, a cooperative venture of state convention and Southern Baptist agencies to provide educational and informational videotapes to churches is expected to be gradually incorporated into Baptist TelNet.

Should any problems develop with the launch of Spacenet 1 satellite in early 1984, Cothen said transponder time will be leased on another satellite to enable BTN broadcasts to begin on schedule. A book to assist church leaders, *Making Baptist TelNet Work in Your Church*, is being written by Morton Rose and Lue Bishop and will be released June 1, 1984.

Internally, Cothen said as the network has moved from planning to implementation stages, responsibility has been transferred from the office of planning to executive vice president James Clark, who has been named chairman of the Teleteam which coordinates BTN.

Programs are being developed within departments, according to their program assignments. Program production has been assigned to the Broadman division.

Cothen said he envisions many additional uses for Baptist TelNet "as we become fully aware of its potential." These include two-way communication, data communication, electronic mail, remote printing, and computer conferencing.

(Linda Lawson writes for the Baptist Sunday School Board.)

Associational costs told

NASHVILLE—Baptist TelNet subscription rates for associations, which include permission to record and duplicate most programs for use in churches not subscribing to the network, have been announced by officials at the Sunday School Board.

Occasional Baptist TelNet programs which cannot be recorded and duplicated will carry a notice at the beginning of the program and will be printed in the program guide.

The associational rate includes a monthly base cost of \$50 (\$174 quarterly; \$696 annually) for up to 15 churches and a charge of \$3 per church per month for each church over 15. Subscription fees may be paid quarterly or annually, with a five percent discount given for annual payment in advance.

The cost increases on the basis of the number of non-subscribing churches up to a maximum of 100, for a maximum monthly charge of \$313 (\$939 quarterly; \$3,756 annually).

For example, an association of 38 churches which has five BTN subscribing churches would be charged at a rate of \$112 per month (\$58 base cost plus \$54 for 18 churches above 15). The quarterly rate would be \$336 and annual rate, \$1,344.



On the set of the TV version of "Country Crossroads," a weekly music/interview show for ACTS, are (left to right) co-hosts Bill Mack, Jerry Clower of Yazoo City, and country music star Helen Cornelius. Thirteen episodes of the new program were video-taped recently at Six Flags Over Texas in Arlington.—RTVC photo by Kenneth Beazley.

State Baptists have chance for involvement

Mississippi Baptists have a resource person available for consultation for churches desiring information concerning broadcast ministries.

Farrell Blankenship is the newly elected broadcast services director for the Mississippi Baptist Convention Board. His office provides liaison with the three areas of Southern Baptist television ministries which are still in developmental stages.

The American Christian Television System (ACTS), is being developed by the Radio and Television Commission; Baptist TelNet is being developed by the Sunday School Board; and the Video Tape Service is filling in the training gap until Baptist TelNet can begin operation.

Blankenship's office keeps on hand and mails out on request the 211 titles of videotapes available from Video Tape Services. These leader training tapes include programs on Baptist history, leader training, pastor helps, and family ministry. A complete current list is being mailed quarterly in the Pastor's Mailout, sent to each pastor in the state. Mississippi Baptists are

funding this project of several state conventions with \$20,000 per year. The service is expected to be phased into Baptist TelNet later.

Blankenship is organizing ACTS awareness conferences across the state on request from associations. He will explain the ACTS system and local leadership are able to decide whether to join in the system. Blankenship presents information on television's influence, explains that each family in America watches an estimated 50-55 hours of television per week and that "Baptists can either complain about television or do something about it."

If an area doesn't have a cable contract, Blankenship will offer to help negotiate for a cable channel.

Blankenship, formerly minister of education at First Church, Hattiesburg, where he managed the church's cable television station, will also go to associations and churches to discuss Baptist TelNet.

He is putting together a team of approved workers to be able to discuss with groups the cost, purpose, and equipment needs for the two television ministries.



Religious, secular

ACTS will have mix of shows

Most of the new programming being done by the Southern Baptist Radio and Television Commission is in preparation for next May's launch of the American Christian Television System (ACTS), Southern Baptists' satellite-fed national TV network. Twelve new programs are already in production, with another 15-20 in preproduction or planning.

Those programs, some daily and some weekly, will be organized into a 16-hour-a-day broadcast schedule. Six hours of programs will be new each day. Other programming will be repeated, though not on the same day or during the same time of day.

The proposed programs will take a variety of formats and target a broad range of viewing groups—old, young and in between, single and married, Christian and non-Christian. Approximately 25 percent will be directly religious, while 75 percent will be information and family entertainment that reflects a Christian perspective. All of the programs will be original, produced by or (in some cases) for the ACTS network.

"Invitation to Life," one of the directly religious programs, is a modified worship service. Evangelistic crusades are held in Southern Baptist churches around the country, led by John Bisagno, pastor of First Church, Houston, Tex., and Larry Black, minister of music at First Church, Jackson, Miss. The services are videotaped and edited with short feature segments, or vignettes, telling the life-changing stories of individual church members or unique ministries of the church. The one-hour program will be shown weekly. "Invitation to Life" has been in production since 1981.

"Sunshine Factory," also in its third year of production, is a daily children's show. Aimed at preschoolers, the 30-minute entertainment program teaches ethical and moral values through the dramatized experiences of a regular cast of children.

"Country Crossroads," a television version of the popular radio program, is already in production, with 13 episodes taped in June and another 13 scheduled for early fall. Each one-hour program features country music stars, as well as promising newcomers, sharing music and testimony. The weekly show is hosted by Yazoo City comedian Jerry Clower and Hall of Fame disc jockey Bill Mack.

Television versions of two other popular RTVC radio shows, "Powerline" and "Baptist Hour," are under consideration.

"Profiles" is a 30-minute personality interview show, featuring prominent or interesting people through biography and in-depth discussion. The 13 initial episodes are in the works, including features of longtime pastors W. A. Criswell and Hershel Hobbs and ethicist T. B. Maston. Another 13 are planned for the months ahead.

"Our World" is a weekly 30-minute feature magazine spotlighting interesting personalities and locations.

"In Concert," another weekly offering on ACTS, will present musical performances by Christian artists and

groups, as well as dramas and musical dramas originally designed for use in churches. Several of the one-hour "In Concert" programs have already been videotaped, including Jeannette Clift George, star of "The Hiding Place," in a one-woman dramatic special.

"Glorieta Quiz" is a 30-minute college quiz show being taped during student week in August at the Glorieta Baptist Conference Center in New Mexico.

Five other programs are being assembled for ACTS by independent producers and production companies.

"Prime Timers" is a weekly 30-minute talk/variety show directed at senior citizens. It is hosted by Herman Bailey and produced in Florida.

"Praise Song," another musical program, features Dick Anthony.

"The Plant Groom," a weekly 30-minute program on gardening, house plants and landscaping featuring horticulturist Dale Groom, is one of several "how-to" shows designed for the network. Groom is widely seen and heard on cable TV and radio and has a syndicated newspaper column.

"The David Wade Show," another "how-to," stars popular television gourmet David Wade in a program of recipes, cooking demonstrations, and tips for stretching the food dollar.

Al Carrel, well-known TV handyman, is producing a weekly program on home repair for ACTS.

To preserve their timeliness, other programs will not go into production until later in the year or early in 1984.

"Life Today" is a daily one-hour talk show to be produced by the RTVC. One emphasis of the program will be on the personalities and challenges of Southern Baptist missions efforts around the world.

"Cope," one of the most challenging programs for ACTS, is a live call-in counseling show, with specialists offering on-air guidance for spiritual, personal, and social needs. Each episode will feature one or more trained counselors addressing their specific area of expertise.

Other programs that will begin production at a later date include offerings for women, teenagers, singles and various ethnic groups. "How-to" shows or program segments are planned on topics of health, hobbies and careers.

ACTS will be using some programs for denominations and faith groups other than Southern Baptists, as well as from blacks, Hispanics, Asians, and other ethnic groups, to broaden the network's base.

While the RTVC is concentrating its TV production efforts on supplying programming to ACTS, it also continues to cooperate with the major national TV networks on specials. One such special will cover a fall trip to China being planned for "The Centurymen," the RTVC's 100-voice male choir. NBC will air a one-hour program on the cultural exchange trip. The group's tour will be featured on several special programs for ACTS, including broadcast of an evangelistic rally in Hong Kong.

Baptist TelNet
BTN

Decoder—Device which Baptist TelNet subscribers need to receive scrambled TelNet signal.

Downlink—The communications microwave signal from the satellite to the receiving earth station.

Network—A common system by which materials are broadcast by audio and/or video to associated receiving units. Baptist TelNet is a satellite television network to churches, associations, and state conventions. ACTS is a network to homes.

Spacenet 1 Satellite—Man-made orbiting vehicle which will transmit Baptist TelNet and ACTS signals. Spacenet 1 will be launched by an Ariane Rocket from French Guiana in the spring of 1984.

Teletext—Transmission of data messages, such as electronic mail by satellite or other forms of telecommunications.

Transponder—Receiver/transmitter component of a satellite which receives a signal from earth and transmits it back to earth. The average satellite has from 12 to 24 transponders.

TVRO (Television Receive Only Unit)—An earth station that magnifies excessively weak satellite signal into picture and sound to be received by a television set. A Broadman TVRO includes the following components:

- **Dish**—A parabolic antenna that receives a satellite signal. It will vary in size depending on geographical location.

- **Polar Mount**—Receives all available geostationary satellites with one movement of the dish.

- **Feedhorn**—Receives the signal from the parabolic dish and passes it on to the low-noise amplifier.

- **100-degree Low-noise Amplifier**—Amplifies weak signals received by the feedhorn and sends them to the microwave receiver.

- **Electronic Polarizer**—Switches satellite polarizations automatically.

- **Receiver with Modulator**—converts the signal from the higher microwave frequencies to lower frequency ranges and then adapts it to one of the channels on a regular television set.

- **Uplink**—The communications microwave signal from the transmitting earth station to the satellite. The Baptist TelNet uplink will be located in Nashville, Tennessee.

Pittsburgh peace of '83 encourages most editors

By Craig Bird

NASHVILLE, Tenn. (BP)—The editorial pages of the state Southern Baptist newspapers were awash with optimism following the annual meeting in Pittsburgh—though much of that optimism was guarded.

"What happened at Pittsburgh this year means God is not through with Southern Baptists," C. R. Daley of the Kentucky Western Recorder, wrote. "As the meeting progressed from one happy session to another, messengers looked at one another in amazement, hardly believing what they were experiencing."

"It was good to hear us laugh again," said Al Shackelford of the Tennessee Baptist and Reflector, while Theo Sommerkamp of the Ohio Baptist Messenger noted, "it wasn't manufactured laughter either—people were just in a good mood."

Don Turner, Colorado Rocky Mountain Baptist, felt the messengers, "relaxed somewhat from the high-revving concerns of ongoing scripture controversy," a process aided, according to Fletcher Allen, Maryland Baptist, by the fact, "most who attended the sessions seriously got something they wanted or needed. Most also got some things they didn't want."

Unity and "at least 95 percent sanity" prevailed in Pittsburgh, wrote Edgar Cooper, Florida Baptist Witness. "It was the first time in several years divisive bickering and an unhealthy tension between so-called conservatives and moderates did not color every act and decision of the convention."

While the Baptist state editors were agreed the 1983 meeting was a good one, many also warned there was no evidence the bitter theological and political struggles of the past five years are over.

Bob Terry, Missouri Word and Way, admitted it would be "foolhardy to say the divisiveness . . . is a thing of the past. Yet one can pray the hallmarks of this convention . . . will be true of the 1984 annual meeting."

For some, the calm of Pittsburgh was just "a thin veneer over suspicions, labeling, distrust and name calling," John Roberts, South Carolina Baptist Courier, wrote. "But it represents an important beginning toward finding common ground." David Simpson, the Indiana Baptist, thought the feelings of "optimism and realistic hope that positive relations among fellow Baptists will increase and continue," since "nobody's side" lost at Pittsburgh.

The editors also gave a universal stamp of approval to James T. Draper Jr. with the adjective "fair" showing up again and again in descriptions of the SBC president.

Hudson Baggett, the Alabama Baptist, described Draper as, "a model moderator in showing kindness," while Julian Pentecost of the Virginia Religious Herald, said, "much of the credit for the good spirit is due to Draper. We covenant to pray for him and cooperate with him."

"His main contribution," according to Lynn Clayton of the Louisiana Baptist Message, "was not his words of urging but his example of spirit and attitude." Several pointed out Draper started work long before the first session of the 1983 meeting. "He worked hard for a smooth convention and got it," Don McGregor, Mississippi Baptist Record, said.

The editors also had kind words for the resolutions committee and Joel Gregory, while the Committee on Boards report and the SBC Executive Committee drew negative comments.

Elmer Gray, the California Southern Baptist, said the new process for handling resolutions was "the greatest improvement in this year's meeting" and praised the committee for writing, "some of the best, both in content and wording, we have had for years."

Richard McCartney, Oklahoma Baptist Messenger, said Gregory's, "plain talk and clear expositions of the scriptures had much to do with the peaceful conduct of the convention."

The professor of preaching from Southwestern Baptist Theological Seminary in Fort Worth, Texas, "made the theme (Unity of the Spirit in the Bond of Peace) come alive," said Everett Speed, Arkansas Baptist Newsmagazine.

The refusal of the Committee on Boards to spread out some of its appointments geographically drew some of the strongest comments.

Committee Chairman Charles Stanley said the committee was "looking for Godly men" when it made its selections, causing Robert Hastings, Illinois Baptist, to ask, "does that mean there are no Godly men west of the Mississippi?" J. B. Fowler, the Baptist New Mexican, declared the failure of the committee to appoint two westerners to the Public Affairs Committee meant, "the West was disenfranchised."

Jack Harwell, Georgia Christian Index, warned, "in later years we may learn this bad news is far more weighty than all the other good news from Pittsburgh . . . the takeover plan (by fundamentalists) launched five years ago was helped along swimmingly by Charles Stanley's committee on boards."

Extended debate over a new building in Nashville to be shared by eight SBC entities, was caused by a lackluster presentation of the need for the building by the Executive Committee, many editors said. Presnell Wood, Texas Baptist Standard, expressed a common view when he wrote: "the Executive Committee learned a lesson from the floor that people cannot and will not be presumed upon. Poor and inadequate presentation of the need for the building almost sent that proposal down to defeat."

Even matters which took up only a few minutes of convention time drew comment from some editors. Herb Hollinger, Northwest Baptist Witness, admitted the request by one messenger to change the name of the SBC, had slim prospects of being approved. But, he asked, "what would folks in Mississippi think if we (Southern Baptists from the Washington-Oregon area) started a congregation in Jackson and put up a sign which read: 'First Yankee (Northern) Baptist Church'?"

The overview for most of the editors seemed to be expressed by Gene Prockitt, North Carolina Biblical Recorder, who noted, "the haunting question remains, how deep was the peace, how sincere the spirit of unity?"

(Craig Bird is Baptist Press feature editor.)



Tylertown Baptist Church (Walhall) broke ground for a new Family Life Center on July 31. Mrs. Dixie Simmons, oldest active member of this church, guided the middlebust as the congregation pulled its plow lines, breaking the ground for the new facility.

High attendance was observed in Sunday School. Former

staff members participated in the worship service. Letters from former staff members unable to attend were read. Every member was challenged to bring a sacrificial gift. Dinner was served on the grounds. Bartie Harper, pastor, pictured next to Mrs. Simmons in the foreground, began his fifth year at Tylertown Aug. 1.



GRACE BAPTIST CHURCH, VICKSBURG, recently held a ground breaking service for a new sanctuary. Construction has begun. Ralph Kolb is the contractor. H. Bryan Abel is pastor.



FIRST BAPTIST CHURCH, NICHOLSON, sent a labor force to the Baptist Children's Village on July 22 and 23. Eleven members of the church helped paint rooms and repair floors of some of the cottages. Left to right are Tom Hollowell, pastor, Walter Carbonette, Lonnie Wood, Roy Thigpen, Linda Hollowell, Corliss Alford, Birdie Short, Evelyn Holcomb, Cleave Dawsey, coordinator for Pearl River County, and Larry Alsobrooks. Others who went were Laura Carbonette and Dora Waite.

Staff Changes

Sarah Harrell began her work as preschool director for First Baptist Church, Jackson, on Aug. 1. She went from Briarwood Baptist Church, Jackson, where she had served in a similar post for 13 years. Her husband, Paul, is director of the Brotherhood Department, Mississippi Baptist Convention Board. Sarah is a native of Memphis; she was graduated from Mississippi College.

Oak Grove Church (Holmes) has called Gage Hymn as pastor. He is living at Rt. 1, Lexington, Miss. 39095.

Randy Garmon has been called to Crowder Baptist Church as summer music/youth director. He is from Clarksdale, and attended Delta State University. He is enrolled at Belmont College, Nashville, Tenn., and will be majoring in music business, going into recording engineering. He is the son of Mr. and Mrs. O. L. Garmon, III, of Clinton.

Oakland Baptist Church, Corinth, has called Tony Wilkerson as minister of music and youth. Wilkerson earned a B.A. degree in Bible from Blue Mountain College and has attended Southwestern Seminary. He goes to Oakland from Gaston Baptist Church, Booneville.

Lynn Dixon has accepted the pastorate of Bethlehem Baptist Church, Louisville, Ala. A student at Baptist Bible Institute, Graceville, Fla., he plans to graduate in 1986 with a Bachelor of Ministry degree in Biblical studies. He and his family lived in Senatobia, Miss., prior to going to Baptist Bible Institute.

Yockanookany Baptist Church, Attala County, has called Herbert Eichelberger as pastor. He is a native of Leake County and formerly served pastorates in Leake and Scott counties. He is a graduate of Mississippi College and a 20-year veteran of military service.

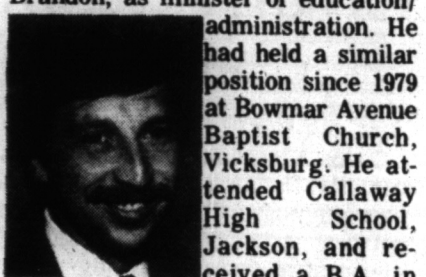
Harvey Sewell is the new pastor of Crowder Baptist Church. He and his family moved to Crowder from New Albany, where he was pastor at Pleasant Hill Baptist Church.

Homecomings

75th anniversary

Bethel Baptist Church, near Bogue Chitto: 75th anniversary; Aug. 14; morning service at 10:45, followed by lunch and afternoon service at 1:30; former pastors to speak; in the afternoon church history to be read and special music presented; Alton Fagan, pastor.

David L. Morrow recently accepted a call from First Baptist Church, Brandon, as minister of education/administration. He had held a similar position since 1979 at Bowmar Avenue Baptist Church, Vicksburg. He attended Callaway High School, Jackson, and received a B.A. in psychology from Mississippi College, and M.E. from Southwestern Baptist Seminary, Fort Worth, Tex. He and his family live at 91 Longmeadow, Brandon, Miss. 39042.



Morrow in psychology from Mississippi College, and M.E. from Southwestern Baptist Seminary, Fort Worth, Tex. He and his family live at 91 Longmeadow, Brandon, Miss. 39042.

A. C. Johnson, former president of Clarke College, has been called as interim pastor of the Causeville Baptist Church, Lauderdale Association.

Auzie Sullivan has accepted the pastorate of Antioch Baptist Church, Winston County.

Canada committee

(Continued from page 1)
tor of First Church, Cookeville, Tenn., and Wanda Hayworth, a layperson who is a member of Centertown (Mo.) Church.

Executive Committee members named are J. Thurmond George, pastor of First Southern Church Gilroy, Calif.; Kenneth L. Mahanes, pastor of Far Hills Church, Dayton, Ohio; Ira Craft, a layman who is a member of First Church, Columbia, S. C.; and Gary F. Young, pastor of First Southern Church, Phoenix, Ariz.

Northwest Baptist Convention representatives include K. Milton Higgins, pastor of Richland (Wash.) Church; Clint Ashley, pastor of Emmanuel Church, Pullman, Wash.; Clifford Vick, pastor of Lincoln Street Church, Portland, Ore.; and Lu Walker, a layperson who is a member of First Church, Beaverton, Ore.

Walker also is a member of the board of directors of the Home Mission Board.

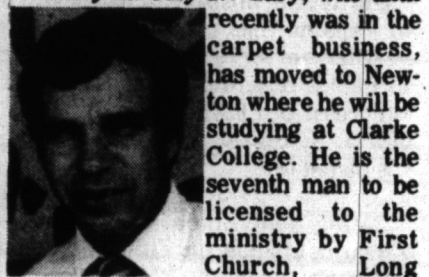
The question of seating messengers from Canadian Southern Baptist churches arose at the 1983 annual meeting of the SBC when C. B. (Bill) Hogue, pastor of Eastwood Church,

Before we can pray, "Lord, Thy Kingdom come," we must be willing to pray, "My kingdom go."—Alan Redpath

Who rises from prayer a better man, his prayer is answered.—George Meredith

Agricola Church recently dedicated a new education-office complex. (Eddie Davidson is the pastor.) The extra 5,080 square feet was added for \$114,000.

First Baptist Church, Long Beach, licensed Gary Rayburn to the gospel ministry on July 27. Gary, who until



Rayburn three years.

William Carey College has employed a new admissions counselor for the south Mississippi area. Bekke

Ray is a 1983 graduate of Carey, with a double major in art and history. Her father, Joel Ray, Hattiesburg, is executive director of the Lebanon Baptist Association.

Ray Bekke will be working as a counselor and recruiter for the Office of Admissions. She will be visiting schools and churches in south Mississippi and Florida.

As a student, she was Crusader editor, listed in Who's Who, and received a Presidential Scholarship for four years.

Garry M. Breland has accepted a position on the faculty of Hannibal-LaGrange College, Hannibal, Mo. He will teach psychology and counseling and do counseling work on campus and in the community. He received the Doctor of Education degree from New Orleans Seminary in December, 1982. A graduate of William Carey College, he attended Clarke College. Breland has served as pastor of Calvary, Silver Creek (Lawrence) for the past three years. His wife, the former Mary Elizabeth Lawrence, is a graduate of William Carey College. They and their two children plan to move to Hannibal in mid-August; their address will be: 5050-A Pulliam St., Hannibal, Mo., 63401. Hannibal-LaGrange is a Southern Baptist senior college.

Tulsa, Okla., and former director of the HMB evangelism section, made a motion to amend the SBC constitution.

Seating of messengers is tantamount to accepting churches as full-fledged affiliates of the convention. Currently, 60 Southern Baptist churches and missions in the four provinces of western Canada are affiliated with the Northwest Baptist Convention, where they are seated as messengers and have full voting rights.

However, the churches, under present SBC constitution and bylaws, cannot send messengers nor vote at the annual SBC session.

Hogue asked the SBC Constitution Article II, on "Purpose" be revised to read: "It is the purpose of the Convention to provide a general organization for Baptists in the United States, its territories and Canada. . . . Presently, only the United States and its territories—Puerto Rico, the Virgin Islands, and American Samoa—are included."

Hogue's motion, however, was amended by Perry Sanders, pastor of First Church, Lafayette, La., who proposed the special study committee.

Roach told Baptist Press he will meet with Draper soon to "go over the charge to the committee. After that, I plan to try to set up a meeting as quickly as feasible so we can start work." He added the committee will study where it will meet, including Canadian cities.

(Dan Martin is Baptist Press news editor.)

McCool Baptist Church, McCool: Aug. 14-19; Sun-Fri. at 11 a.m. and 7 p.m.; Oliver Ladnise, pastor; First Baptist Church, Magee, evangelist; Rick Carter, music director at First Baptist Church, Durant, music director; Mike Howell, pastor.

Bethel, Rankin: Aug. 21-26; 11 a.m. and 7 p.m. Sunday; 10:30 a.m., 7:30 p.m. through the week; Sonny Adkins, evangelist from New Hebron; Richard Sparks, Puckett Church, music director; Willie Johnson, pastor.

Shiloh (Marion): Aug. 14-19; Sunday services, 11 a.m. and 7 p.m.; weekday services at 10:30 a.m. and 7 p.m.; James Yates, pastor of Union Church (Smith County), evangelist; Mickey Robertson, minister of music, Olive Church, Lumberton, music director; Bob Goolsby, pastor.

Louis Baptist Church, Louisa: Aug. 14-19; Sunday at 11 a.m. and 7:30 p.m.; Mon-Fri. at 10:30 a.m. and 7:30 p.m.; Clyde B. Little, Bay Vista Church, Biloxi, evangelist; Bob Chafin, Bay Springs, music director; Wesley P. Miley, pastor.

Palestine Church, Harrisville: Aug. 14-19; Gene Erwin, evangelist; music under direction of Sammy McDonald, associate pastor and minister of music; Carl Burns, pastor; Sunday at 11 a.m. and 1:30 p.m., plus dinner on the grounds; Mon-Fri. at 7:30 nightly.

First Baptist Church, Coldwater: Aug. 14-19; James Travis, Blue Mountain College, evangelist; George Duke, First Church, Coldwater, singer; services daily at noon, with lunch served, and at 7 p.m.; Jimmy Sartain, pastor.

New Hope (Lee): Aug. 21-25; Sunday at 10:50 a.m. and 6:45 p.m.; Mon-Thurs., at 7:30 p.m. homecoming Aug. 28; Marvin Murphy, Old Union Baptist Church, evangelist; Dudley Brasher, to lead the singing; Lyndle Davis, pastor.

Never been a church here, but . . .

(Continued from page 1)

Church, where he is song leader. A total of 35 kids attended a Vacation Bible School at the trailer in early June. Greg Thomas, new Baptist Student Union director at Itawamba Junior College, brought volunteers from People's Baptist Church at Ripley for the VBS. Cates and Duvall are following up on those leads.

Cates says people are waiting to see a permanent building go up—or at least regular preaching services—before giving the new work a try.

Cates believes there should be a Baptist church there, "so people can have a choice." Duvall and Cates believe it would be a stabilizing influence on the community. "There are lots of children that don't go to church,"

Palestine, (Simpson): Aug. 14-19, dinner on the grounds Sunday; evening services at 7:30 p.m.; Gene Erwin of Harrisville Church, evangelist; Sammy McDonald, music director; Carl Burns, pastor.

Curtis Union (Panola): Aug. 14-17; Wayne Long, pastor First, Lambert, evangelist; Mrs. Maxine Milam, music director; Mrs. Sandra Pitcock, pianist; evening services at 7:30; Billy J. McDaniel, Baptist pastor; Glyn Wiygul, Methodist pastor.

Harlands Creek (Holmes): Aug. 14-19; services at 7:30 p.m.; Michael O'Brien, First Church, Lexington, evangelist; John Sproles, pastor.

Hebron (Yazoo): Aug. 14-19; Aug. 14 homecoming with dinner on the grounds, worship at 11 a.m. and 7 p.m.; services Mon-Fri. at 10:30 a.m. and 7:30 p.m.; Alben Gaston, pastor of Trinity, Laurel, evangelist; Leon Giddings of Yazoo City, music director; George W. Hutto, pastor.

Phalti, Pachuta: Aug. 14-17; Aug. 14 homecoming with 11 a.m. service, dinner on the grounds, and no evening service; weeknight services at 7 p.m.; Norman C. Arthur, pastor of Crescent Hill, Meridian, evangelist; Edwin Ivy of Oak Grove, Shubuta, music director; Mrs. Barbara Smith of Enterprise, pianist; Eugene Bradley, pastor.

Concord (Choctaw): Aug. 14-19; Aug. 14 homecoming with 11 a.m. service, dinner on the ground, and Harmony Quartet at 1:30; Tommy and Diane Winders, evangelism team; Mon-Fri. morning service at 11:30 with lunch, evenings at 7:30; Children and youths meet with the Winders at 6:30; E. M. Pogue III, pastor.

Yale Street, Cleveland: Aug. 14-16; Sunday at 11 a.m.; Mon. and Tues. at 7 p.m.; Bill Jenkins on sabbatical from Columbia Drive Church, Decatur, Ga., evangelist; choir director, Jimmie Smith, minister of music, Eastwood, Indiana; the church is without a pastor at present.

Bluff Springs Baptist Church, Magnolia: Aug. 14-19; theme, "Come Meet Jesus"; Pat McLellan, Magee, evangelist; Johnny Smith, member of the Gospel Five, leading the song services; Carlton McVey, pastor; Sunday service at 11 a.m., followed by dinner on the grounds and singing at 1 p.m.; week nights at 7.

Unity Church (Greene): Aug. 7-12; services at 7:30 p.m.; Billy Smithart, Dodson, La., evangelist; David Hancock, minister of music and youth at Unity, leading the music; Kevin Turner, pianist; Danny L. Chaney, pastor; celebration of church's 70th anniversary, (Unity was organized in 1913).

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Pastors need practical helps when experiencing conflict

By Nancy Barcus
WACO, Texas (BP)—The stress level among Southern Baptist pastors is higher than ministers of most other denominations, according to James Landes.

Landes, former executive director of the Baptist General Convention of Texas and now professor of religion at Baylor University here, said in an interview he is acutely aware of the problem and he's made a personal vow to change it.

"Our completely autonomous church government structure means all the weight falls on the preacher to keep the churches running," he said recently. "Did you know the stress level among Baptist preachers is higher than among preachers in churches with more hierarchy in their structure?" he asked.

Today, 80 percent of the difficulty in churches comes from staff conflicts, he said. "The pastor never knows what will happen during a Wednesday night church meeting."

Landes said he feels an urgent need to teach young ministers how to take better care of themselves. "At a recent statewide meeting, the Red Cross was checking blood pressure as a public service and Baptist leaders were amazed at the dangerously high levels among pastors."

"Statistics indicate nearly all our ministers have suffered some kind of stress or personal crisis by age 40," he said.

While pastors are expected to turn to God when they experience conflict, they also need practical assistance with their lives—including advice on

how to manage their families, their finances and their health, Landes pointed out. "They're human beings, and they lead the most stressful lives I know anything about," he said.

Burnout among pastors is a subject Landes understands well. He's spent most of his adult years as a pastor in churches throughout Texas and Alabama. He remembers those years as good ones, he says, including his nearly 20 years at Wichita Falls' First Baptist Church. But he knows from the inside the pressures of the job.

He knows, too, the idealism dedicated young Christians bring to their first pastorates. As president of Hardin-Simmons University in Abilene in the mid-1960s, he came to understand the fresh and enthusiastic outlook these future pastors have. That exposure, plus a longstanding love for Baylor, may explain why he selected Baylor's religion department for his first step in fulfilling his vow to be of help.

When he retired from his post as executive director of BGCT earlier this year, he carried with him one vow—to do everything in his power to

prepare young pastors for the lifetime of stress he knows await them.

In his courses, he talks to students about what lies ahead—the stresses they will have to manage as they encounter staff and congregational conflict. "First, these young ministers need to know how to get the job done," he said. "Then, they need to know how to function when the water hits the wheel."

"Our Baptist young people are capable, articulate, dedicated, and they respond to challenge," he said of his students today. "The younger they are, the more they like a 'big, big job' with lots of risks—and stress."

So, when they begin hitting the bumps, Landes wants to be there. His long-range goal is to set up seminars and counseling centers where these talented and idealistic young leaders can receive enough help to stay with that first love—the church.

"Yes, our Baptist church autonomy makes it harder for them," he said, but he added, "Show me a system that works better! Our churches are standing the test."

(Nancy Barcus writes for Baylor Public Relations.)

Devotional Be all that you can be

By Maurice E. Flowers, Jr., Laurel
Director of Missions, Jones County

In front of an army recruiting station there is a lighted sign which says, "Army, be all that you can be." This slogan is used as a challenge to the youth of America to become the very best that they can become. This challenge implies that in the midst of the rigid disciplines of the army there are opportunities for developing every innate ability that a person has. Many youths of our day are responding to this challenge.

Too many Christians today have overlooked the challenge of Christ to become the best that they can. Yet from the early part of Jesus' ministry his followers were called disciples. The word means a pupil, a learner, one taught, one enrolled with a teacher for the purpose of learning from him. The word disciple is used 262 times in the New Testament. The early followers of Christ understood that they were to be learners of Jesus.

The familiar parable of the talents in Matthew 25 teaches clearly that God expects us to develop to the fullest what he has given us, and that he rewards faithfulness. We are responsible to God for making the best of what we have.

According to Jesus, we are born into his kingdom as babes. Paul picks up on this and points out that we are not to remain as babes; instead we are to mature spiritually. We are not to always feed on milk but to develop to the point that we can take the meat of the word. As we grow we are to become like Christ. We are to think like Christ and act like Christ.

Our textbook is God's word. We learn by studying. We grow by practicing what we learn. Why not commit yourself today to become the best that you can become in Christ?



Flowers

Corinth choir sings in Idaho

The Sanctuary Choir of Tate Street Baptist Church, Corinth, recently returned from a mission trip to northern Idaho. The group included Mike Burczynski, pastor, and Buddy Earwood, minister of music.

They worked with the Kingston Baptist Mission in Kellogg, Idaho, where Carl Estes, a former Mississippian, is pastor.

The choir sang in evangelistic services each evening. During the day they conducted extensive surveys and held a Backyard Bible Club. There were nine professions of faith recorded during the week.

Bible Book

Futility of wisdom

By Harry L. Lucenay, pastor, Temple, Hattiesburg
Ecclesiastes 1:1 to 2:26

Ecclesiastes stands before us as a unique addition to the Old Testament. The mood of disillusionment and the philosophy of resignation are depressing. Since each book of the Bible adds something to the story of Biblical truth, the essence of wisdom must be uncovered here. B. H. Carroll testified that in the days of his infidelity, Ecclesiastes and Job exerted an "unearthly power" on him, expressing the emptiness of his life and pointing him to God. Many who are under the spell of secularism, materialism, skepticism, and unbelief will also find in this book a strange power.

While the Book of Esther allows the unnamed God to move in the background, this text names God no less than 37 times. The motto, "Fear thou God," seems to indicate that the book is a product of the Israelitish Chahma. This movement held the "Fear of God" to be the first moral duty, upon which the happiness of man was dependent as well as his final destiny.

The authorship of the book has been traditionally ascribed to Solomon with rabbinical theory holding the idea that he wrote Song of Solomon at a young age, Proverbs in mid-life, and Ecclesiastes in old age. It should be noted that the author does not really claim to be Solomon, but places his words in Solomon's mouth.

The text for this week shows the reader several fruitless approaches to avoid life's pilgrimage.

Futile view of life (1:1-11)—Vanity means breath or vapor and in a figurative sense uncovers the futility, meaninglessness, emptiness, and transitoriness of many activities. The author seeks permanent gain from his toil, the power to change life, enduring remembrance, joy, freedom from pain, the continuance of the pleasant life of youth, and an understanding of God as well as the future. Profit seems to be an underlying desire of the writer. He is troubled by the ceaseless round of motion in the natural world and the apparent fact that the toil and effort of man fails to change anything or leave any permanent mark.

Fruitlessness of human effort (1:2-4)—The perpetual sameness of the earth as the generations of men come and go is disturbing to the author. The "man" referred to here in verse 3 is the natural man, unenlightened by the grace of God. In essence, life which is lived in human wisdom and strength is vain, useless, and headed nowhere. This stands in contrast to the humanis-

tic view of life which states men are adequate and can in their own strength find the answer to anything.

Failure of human wisdom (1:17)—In Proverbs, wisdom means understanding which comes from God. In Ecclesiastes, wisdom means understanding which comes from men. One is satisfying and lasting. The other is disappointing and transitory. The moralist had no need to travel beyond his own experience in order to learn that sin was the acme of unwisdom, a declension from reason which might well be called madness.

Failure of pleasure (2:1, 3, 10-11)—The experiment with wisdom as an end in itself proved wisdom's inadequacy. He tried to find profit in wine, women, song, and possessions. He tasted the glories of greatness and the joys of unrestrained pleasures. It should be noted that the writer's way of life was very self-centered. The New Testament rejects this way of living on the grounds that it gives no lasting profit for this life and none at all in the next (Luke 12:13-21).

Failure of success (2:13-15)—The writer is disgusted to reflect upon all the trouble he has taken in life when he thinks of what will become of the productions of his genius and treasures which he has amassed. Awareness of his death cancelled all pride, drowned all the joy of his successes, and destroyed all his satisfaction from his many insights.

Fulfilling Solution (2:24)—Eating and drinking speak of the routine of life. Although work can be painful and exhausting (22), one can nevertheless find pleasure in it (10). This writer examined his life and found it unsatisfactory (2:1-11). He comes to the conclusion that the power of enjoyment comes from the hand of God. It is God who gives wisdom and knowledge to gain wealth and the ability to find joy in it.

As a child of God, one must discover that God delights in his offspring (Numbers 14:8) and wants each of his children to discover life above the ordinary (John 10:10). To live the abundant life, one must discover the difference in living for that which is temporary and sharing life with the Eternal One.

He who feels no responsibility to a higher power feels no responsibility.

Prayer is the nearest approach to God and the highest enjoyment of him that we are capable of in this life.—William Law

Uniform

Hophni and Phinehas

By Clarence H. Cutrell, Jackson
1 Samuel 1:3; 2:12-17, 22-25; 4

What a sacrilege it was when these two young men by virtue of natural birth were elevated to the office of the priesthood. The only fact which qualified them for the office was that they were the sons of the high priest, Eli. This is one of the weaknesses of such a system. And there were instances in the history of Israel when the man who had the right of birth to become the high priest was passed over in favor of one more spiritually qualified. In fact, Eli was not in the lineage of Aaron's oldest but of his second son. So, we must assume that at this time there were none who could say that Hophni and Phinehas should not be priests. It is also a sad time when young men who "know not the Lord" are ordained to the ministry and called to be the pastor of some church. Let us see how these priests fared in the office.

1. They were heartless in the priestly ministry. They did not have in their hearts the deep concern for the people which has always been characteristic of our God, and ought to be of his ministers. These brothers in the flesh were singularly sinful. First, they were greedy and used their office as the means of getting the choice cuts of meat which were brought for sacrifice. Rather than observing the Levitical rules for receiving the portion indicated for the priests, they forced the people to give them choice cuts for roasting before it had been boiled for the sacrifice. Thus the people were losing faith in the high purpose of the sacrifices.

Second, they, themselves, abhorred the offering of the Lord. No wonder the writer in verse 12 calls them "sons of Belial," about the worst thing that could be said about a man, and also accuses them of not knowing the Lord. Many of us today commit the same sin when we observe certain rites of religion and depend upon the rite rather than what it says to our hearts about the Lord.

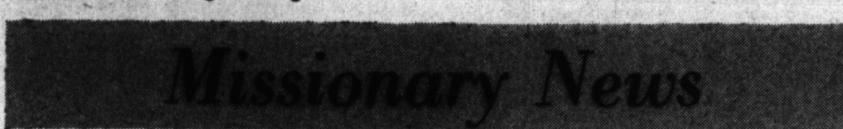
Third, they committed the sin of adultery by lying with the young women who came to do service at the tabernacle. Thus the moral as well as the spiritual life of Israel was being destroyed.

2. They were heedless of parental injunction. Hophni and Phinehas were so brash with their sinful living they did not even attempt to hide it. They lay with the young women at the tabernacle in the plain sight of the public. Consequently the word was coming to their father Eli about their actions and



Picnic at Farrow Manor

One hundred and ten people came to the Farrow Manor Campus of the Baptist Children's Village for the fifth annual "Marshall County W.M.U. Picnic." Mrs. Gae Lyn Anderson, Mt. Pleasant, coordinated the events of the day. Nine churches were represented in the gathering.



Mary Alice Ditsworth, missionary to Indonesia, has arrived in the States for medical leave (address: 4610 Orchard Rd., Pascagoula, Miss. 39567). A native of Mississippi, she was born in Lucedale.

Tony and Karen Gray, missionary journeyman to Brazil, have completed their two-year term of service as youth and music director and youth director in Rio de Janeiro and returned to the States (address: P. O. Box 181, Leakesville, Miss. 39451). He was born in Mobile, Ala., and also lived in Moss Point, Miss., she was born in Waynesboro, Miss.

Hal Arnold, missionary journeyman to Panama, has completed his two-year term of service as a youth worker in Balboa and returned to the States (address: Box 8382, University, Miss. 38677). He considers Lake City, Fla., his hometown.

James and Linda Barron, missionaries to Ghana, are in the States on furlough (address: 12 Frances St., Newport News, Va. 23601). He was born in Huntsville, Ala., and grew up near Clarksville, Miss. She was born in Greensboro, N.C.

Carrol and Cheryl Camp, missionaries to Kenya, have completed furlough and returned to the field (address: P. O. Box 468, Kitale, Kenya). He is a native of Meridian, Miss. She is from South Carolina.

Dorothy Emmons, missionary to Tanzania, has returned to the field (address: P. O. Box 739, Arusha, Tanzania). A native of Mississippi, she was born in Lake.

John and Elizabeth Merritt, missionaries to Germany, have completed furlough and returned to the field (address: Matterhorn Strasse 6, 6200 Wiesbaden, West Germany). He is a native of Hattiesburg, Miss. The former Elizabeth Pope, she was born in Mobile, Ala., and lived in Chicora, Miss.

Danny and Libby Panter, missionaries to Togo, have arrived in the States for furlough (address: 2334 Coronet Pl., Jackson, Miss. 39204). He was born in Pascagoula, Miss. She is from Jackson, Miss.

Jerry and Dorothy Hubbard, missionaries to Zambia, have arrived in the States for furlough (address: c/o Mrs. Smart, 3909 Frazier, Fort Worth, Texas 76110). He was born in Caruthersville, Mo., and also lived in Mississippi. She is the former Dorothy Smart of Fort Worth, Texas.

Bill and Barbara Meseley, missionaries to Brazil, have completed furlough and returned to the field (address: Rua Senador Simonsen, 42/201, 22461 Rio de Janeiro, RJ, Brazil). A native of Florida, he was born in Wauchula. She is the former Barbara Cooke of Crowder, Miss.

David Johnson, son of Mr. and Mrs. Paul B. Johnson, missionaries to the Philippines, married Lisa Dyer on July 9 in Raleigh, N.C. His parents are in the States and may be addressed at 104 S. Goforth St., Kings Mountain, N.C. 28086. He is a native of Bassfield, Miss.

Life and Work

Creative coping

By Larry W. Fields, pastor, Harrisburg, Tupelo
1 Samuel 3:18-19; 7:3-4, 13; 8:4-7a; 10:25

Today, Christians are called to present the "changeless gospel" to a changing world. The Good News does not change (Hebrews 13:8), but our methods in communicating to the world need to change with the times. It is necessary for God's people to have the capacity to adapt when necessary. Samuel, the focal point of our Bible lesson this week, is an excellent example of this type of flexibility under God's leadership.

The product of a godly mother, Hannah, and the recipient of religious training from a dedicated priest, Eli, Samuel had the strong foundation to lead Israel during the turbulent period of the judges when unity had disappeared, religion had been watered down, and the covenant was considered irrelevant. The nation of Israel had been greatly influenced by the pagan worship of Baal and felt military pressure from the Philistines. With faith, insight, and integrity, Samuel served as priest, judge, and prophet to help lead the people to a renewed faith in God and restore them to a sense of national unity.

I. Called and commissioned (1 Samuel 3:18-19)

Samuel's call came at an early age and is a favorite Bible story for most children. He thought Eli, the priest, had called him but came to realize it was the word of God. He was reluctant to share the revelation with his respected mentor, Eli, because it concerned the wickedness of the priest's sons. At Eli's insistence, he told all. Both Eli and Israel came to realize that God's hand was on Samuel. With the country at a low ebb, with the people spiritually shallow, and with the priests corrupt, God had prepared a man to give strong leadership during a difficult and demanding time. God needs people like Samuel who will follow him during this day and time.

II. Call to consecration (1 Samuel 7:3-4, 13)

Samuel's first major challenge to the nation was a call to repentance. Israel had been divided and had strayed from the covenant. After the Philistines had returned the Ark of the Covenant because of the damage and death it caused them, Samuel sensed the time was ripe to challenge the people to turn back to basics and give themselves totally to God and His will. Pagan influences needed eradication before revival could take place. Realizing the folly of their own decisions, the people responded favorably

Slonaker, pastor at Ora, retires

Jerry Slonaker, pastor of Ora Baptist Church, Collins, retired from the active ministry on June 30. He had been a pastor for 33 years.

On Sunday evening, June 26, the Ora congregation gave a reception for him and his wife and presented to them a "pot of gold."

Before going to Ora, Slonaker had served as pastor at Rock Hill; Cato; Pine Grove; Phalti; First Church, Petal; First Church, Mount Olive; First Church, Meadville; and Ebenezer and Berea at Kosciusko.

He was born and reared in Dayton, Ohio. His mother, Mrs. E. Marie Slonaker, lives now in Collins.

In 1940, stationed with the 37th division in Camp Shelby during World War II, he moved to Mississippi. He worked for a time as corporate accountant in Jackson. Then, in 1950, he was called to preach.

He received a bachelor's degree from Mississippi College and master of divinity degree from New Orleans Seminary.

Slonaker is married to the former Kathy Robbins of Bassfield. They have two sons, Clark of Laurel and Randy of Summit, and four grandchildren.

The Slonakers are living in Carson. He plans to continue his ministry by doing interim and supply work. He may be contacted by phone at 943-6529.

Long Beach opens residence for missionaries

First Baptist Church, Long Beach, held a miscellaneous shower July 31 for its new missionary residence (a first on the Gulf Coast.) The first residents, Mr. and Mrs. Tony Gray, who were journeymen to Brazil, will be moving in on Sept. 1.

Recently the church purchased an apartment building for additional Sunday School space and reserved one apartment for furloughing missionaries. The apartment overlooks the Gulf, is completely furnished, is in the center of a large population, and is 75 miles from New Orleans Seminary.

Missionaries approaching furlough are invited to contact the church for further information, said the pastor, David W. Spencer. The phone number is 601-864-2584.

Life and Work

Creative coping

and purged themselves. Consecration and commitment to God are crucial if any nation is to survive (II Chronicles 7:14).

When the people united under God through the leadership of Samuel, their faith was rewarded when the Philistines enemy was dramatically turned back by a violent storm. Samuel led a sinful nation back to God and a period of peace ensued.

III. Coping with change (1 Samuel 8:4-7)

When Samuel was elderly, he faced a disappointing request from the leaders of the people. Lacking confidence in his sons as future spiritual leaders, they desired a king. This was a major change from their commitment at Sinai to be a priest-nation. They were more concerned about economic and military accomplishments than they were about spiritual priorities. They wanted a king in order to be like other nations rather than to be an influence on other nations. They would rather follow than lead.

This request greatly displeased Samuel. He was shocked and disappointed, not so much because of the rejection of his sons or his leadership but that they would desire that which God opposed.

He took the problem to God in prayer. Here is a good lesson for us when we face sudden changes and disappointing circumstances.

God led Samuel to adjust. It was their choice and God would allow them to follow through. He does not destroy our free will with his sovereignty. History reveals the unfortunate results of this decision on the part of the people. There were a few exceptions such as David, Hezekiah and Josiah; but the monarchy proved to be a steady downhill decline, which led to ultimate captivity.

IV. Completing the commitment (1 Samuel 10:25)

Samuel helped shape the monarchy by setting up guidelines and recording them for future access. He anointed Saul as the first king; and when he failed, David was anointed. He was a man who possessed a firm faith in God, integrity of character, and an ability to change when God led him to find creative solutions to tough problems. He was able to cope because he gave himself fully to God's will.

God can work through us in the same way when we surrender to his will and purpose for our lives.